The Resurrection Asserted:

IN A

SERMON

Preached to the

UNIVERSITY

OF

OXFORD,

ON

EASTER-DAY, 1679.

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At St. *Peters* in the East.

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1. Cor. 15. 20. *Christ is Risen from the Dead; and is become the First-fruits of them that Slept.*

THese Words (without farther Preface) contain Two main Articles of our Christian Faith; (Both proper for this Occasion:)

The Resurrection of Christ; and

That of Ourselves.

The former, in these words; *Christ is Risen from the Dead*: The latter in those that follow; *And is become the First-fruits of them that slept.*

Both which, are argued at large in this Chapter: And are now to be the subject of our Discourse.

As to the Apostles manner of Arguing these Points; We are to consider, That it was an usual Practice of

our Apostle, (as it was also of other holy writers,) in asserting the Trueths of God, to accōmodate his Arguments to the Principles & Concessions of those with whom he did discourse. Which though, to persons of other Principles, they might seem less significant; were, at least to Them, Cogent Arguments.

For it is true in other Sciences, as well as Mathematicks; That, till there be some *Data*, some Concessions agreed upon; there can be no Demonstration. To him that Owns nothing, we can Prove nothing. And he that Knows nothing, can be Taught nothing. For it is, by the Help of what we Know, that we are to be Taught what we Know-not.

When he had to do with those at Athens, Acts 17. Inciting them to the Worship of the True God; (the God that made Heaven and Earth:) He makes use of a Concession of *their own Poet*, (Aratus,) to that purpose;

Act. 17. 28.

Τοῦ γὰρ καὶ γένος ἐσμέν. ———

(*For we are also his Off-spring.*) Not by ordinary Generation: But in a like sense with that (Luke 3.) *which was the Son of Adam, which was the Son of God.*

Luk. 3. 38.

And in the same sense we are to understand that of Orpheus, to the same purpose,

Εἷς ἐς αὐτογενὴς, Ἐνὸς ἔκγονα πάντα τέτυκται.

(*There is but One that Is of himself; and All things else are the Progeny of this One.*)

For though they had their *Dæmons*, and *Middling* Gods (*Deos medioxumos*,) as the Papists have their *Saints* and *Angels*, (for particular purposes;) For the Sheep, for the Cow, for the 't *Anthony* Pig; (*Pan curat Oues, oviumque Magistros:*) Yet, beside these *Deasters*, they did acknowledge one Soveraign *Deity*, who was

Virgil.

Su-

Superior to all them; (Πατὴρ Ἀνδρῶν τε Θεῶν τε:) And, That, from Him, all Mankind, (as well as other Creatures,) received their first Originall: And, That *Him*, therefore, they ought to *Worship*. *Homer.*

And Aratus (in the place cited by St. Paul,) owns the consequence. *Arati Phænomena.*

Ἐκ Διὸς ἀρχώμεθα. ——
Τοῦ γὰρ καὶ γένος ἐσμέν. ——

(*Let us in the first place, make our Application to Him: For, from Him it is, that we have our first Original:*) With much more to be there* seen of like import.

*See the place of Aratus, at large, at the end of this Sermon.

Which St Paul summes up to this purpose; That *He made the World and all things therein*; That *He is Lord of Heaven and Earth*; That *He gives Life and Breath and All things*; That He Orders and Disposeth of Times, Persons, and Places; *Of one Blood He made all Man-kind*; *and Determined their fore-appointed Times*; *and the Bounds of their Habitations*; That, *in Him we Live and Move and have our Being*; and That *he is not far from every one of us*; That *we are his Off-spring*; And That *Him*, therefore, we ought to *seek*, and *serve*. *Act.* 17. 24. *ver.* 25. *ver.* 26. *ver.* 28. *ver.* 27. *ver.* 28. *ver.* 27. *ver.* 25.

From whence the Apostle doth farther inferre, (as well he might from those Principles,) That *we ought to have more Reverent Thoughts of so August a Deity*, than to think Him *confined to Temples made with Hands*; or *standing in Need of our service*: or, *Likened to Gold*, or *Silver*, or *Stones graven by mens Art, and according to their Devise*, or Fansy: And, that it should not be thought Unreasonable, that *He should one day Judge the World in righteousness, by that Man ordained thereunto*; *Of whom he hath already given good Assurance, in Raising him from the Dead.* Thus he argues (for the Resurrection and a Future state) with them at Athens. *ver.* 29. *ver.* 24. *ver.* 25. *ver.* 29. *ver.* 31.

When he had to do with the Jews, in the Epistle to the

the Hebrews; (for I take St. Paul to be the Authour of that Epistle;) From *the Jewish Worship and Ceremonies*, he argues the trueth of the *Christian Doctrine*. Which, to those at Athens, (who did no more own the Jewish, than the Christian Doctrine,) would have been insignificant.

Like as on all occasions, where he hath to deal with the Jews, he argues from Testimonies of the Old Testament, to prove the Doctrines of the New: And, that of the Resurrection, among the rest.

Gal. 4. 26. *Heb.* 12. 22. *Heb.* 9. 24. *Heb.* 12. 24. & 9. 15. *Heb.* 8. 6. & 7. 22. *Heb.* 5. 6. & 6. 20. *Heb.* 4. 14. *Heb.* 7. 11. *ver.* 23, 24. *Heb.* 9. 26, 28. & 7. 27. *Heb.* 10. 1, 2, 11, 12, 14. *Heb.* 9. 24, 25. *Heb.* 10. 12. *Heb.* 6. 20. *Heb.* 10. 20. *Heb.* 6. 20. *Heb.* 5. 9. *Heb.* 9. 28. & 10. 1. *Col.* 2. 17.

The *New Jerusalem that is Above*, typified by that Below; The *Heavenly Jerusalem*, by that on Earth; And *Heaven itself*, by *the Holy places made with hands*, (*which are the Figures of the True*;) And *Jesus the mediator of a new Covenant*; of a *Better Covenant than that delivered by Moses*; but typified thereby; *A Priest for ever after the order of Melchisedek*; *Our great High-Priest who is Passed into the Heavens*; typified by *the Levitical Priesthood*; This *One*, by those *Many*; And *his Perfect oblation once for all*, by those *Manifold Oblations*; which were therefore Repeated, because *Imperfect*; And his *entring into Heaven once for all*, (*there to sit down at Gods right hand*,) by theirs *into the most Holy Place once a year*; Whither *we also are to enter within the vail*, (*by the new and living way*, *which he hath consecrated for us*,) Whither *our Fore-runner is For Us entred*; and, *being himself made perfect*, *is become the Author of Eternal Salvation to those that obey him*. *The Law being but a Figure for the time present*; *A shadow of good things to come*; *whereof the Body is Christ*.

Act. 13. 35. 37.

In like manner, to the Jews at Antioch in Pisidia, Act. 13. He doth, by undeniable Arguments, drawn from Testimonies of the Old Testament, evince the certainty of Christs Resurrection; And that, of Him,

was

was principally intended, what was said of David but in Type, *Thou wilt not leave my soul in Hell, nor suffer thine Holy one to see Corruption.* Psal. 16. 11.

As St. Peter had also done, to those at Jerusalem, Act. 2. Act. 2. 29. 31.

And our Saviour himself, Mat. 22. Argues with the Sadduces, for the Doctrine of the Resurrection, from a Testimony of *Moses*; (who's writings the Sadduces did admit, though perhaps not those of the other Prophets;) *I am the God of Abraham, and the God of Isaac, and the God of Jacob. Now God is not the God of the Dead, but of the Living.* Mat. 22. 29. Exod. 3. 6. Mat. 22. 32.

Where also he contents himself to prove the *Existence* of Abraham, Isaac, and Jacob, (that they were then in Being, when this was said to Moses;) and, consequently, That the Soul survives the Body. Exod. 3. 6.

For, though the *Souls Immortality*, do not necessarily infer, the *Resurrection of the Body*; (many of the Heathens admitting the one, who never thought of the other:) Yet, to the Sadduces, it was a good Argument; who did not deny the Consequence of it, but the Antecedent. *He lays*, therefore, *the Ax to the Root of the Tree*; and strikes at the Foundation of their Opinion. Mat. 3. 10.

For the Ground of their Opinion concerning the Resurrection, was, because they held *There is neither Angel nor Spirit*; (being of a like opinion with a late Writer of ours, That whatsoever *is*, is *Body*; and that *an Incorporeal Substance*, is a like Solecism, as *an Incorporeal Body*;) and, consequent hereunto, they held, That *there is no Resurrection.* Act. 23. 8.

Whereas, had they been convinced of the Souls *Separate Existence*; that of its *Re-union*, would as ea-

sily have passed with them, as with the Pharisees: Both admitting, That they were to Stand or Fall together.

When St. Paul was arguing the same Point before Agrippa, Act. 26., He could not take the same measures, as when he was disputing with the Jews. He could not, as to him, take for granted, and conclude peremptorily from, the Authority of the Old Testament, Which Agrippa did not Beleeve; or at least, not Profess so to do. Act. 26. 2.

And what St. Paul there says, *King Agrippa, believest thou the Prophets? I know thou beleevest*: I take to be rather a Rhetorical Insinuation, than a direct Assertion. ver. 27.

The first step he could there make, was but to shew it Possible. *Why should it be thought a thing Incredible that God should Raise the Dead?* (That God, who at first made Man out of the Dust of the Earth, should, out of the same Dust, Recover a Body which once had been?) ver. 8.

And, if not Impossible, it need not, to him, seem strange that it should be Defended: who, though not a professed Jew, was yet *expert in all the Customes and Questions amongst the Jews*; and could not but know This to be no New Doctrine, but, what *their Twelve Tribes, instantly serving God day and night, were in expectation of, as a Promise made to their Fathers*: And therefore, at least by them, he was unworthily *Accused for it*. ver. 3. ver. 6, 7. ver. 2, 7.

That there might be somewhat of Surprise in it, to King Agrippa, *as to the Person*, He doth admitt. For so it was to himself, at first: Who *verily thought with himself, that he ought to do many things contrary to the name of Jesus*; and, accordingly, *did so*: Till, ver. 9. ver. 12.

by

by an unexpected *Viſion* from God; *as he was going to Damaſcus, with a Commiſſion to Perſecute* thoſe who thus Taught; he was directed to *Preach*, what he did before *Perſecute*: Which *he did* accordingly; *Witneſſing both to ſmall and great (what Moſes and the Prophets had before ſaid ſhould come to paſs,) That Chriſt was to Suffer, and to be the firſt that ſhould Riſe from the Dead.* ver. 13. ver. 11, 12. ver. 15, 16. ver. 19, 20. ver. 22. ver. 23.

So that, What, by Agrippa, was not to be thought *Impoſſible*; ſhould not, by the Jews, be thought *Untrue*; nor he, by them, be *Perſecuted for it.* ver. 21.

Which was ſaid with ſo much evidence to King Agrippa, *well acquainted with the Jewiſh Doctrine*, (though, to Feſtus, who knew it not, it ſeemed *Madneſs*;) And the matter of Fact, which had then happened being (at that time) ſo Notorious, as that it could not in reaſon be denied, (*for I am perſwaded*, ſaies he to Feſtus, *that none of theſe things are hidden from King Agrippa; for this thing was not done in a Corner:*) That Agrippa profeſſeth himſelf *almoſt perſwaded to be a Chriſtian.* The matter of Fact being ſo Evident: and the Argument, ſo Convincing. ver. 7, 26. ver. 24. ver. 26. ver. 28.

In the Chapter before us, we have our Apoſtle, from other Grounds, arguing the ſame Point, with Chriſtians, at Corinth. 1 Cor. 15.

Not as if the whole Church of Corinth did disbeleeve the Reſurrection: But onely, Some amongſt them. (*How ſay, Some amongſt you, that there is no Reſurrection?*) ver. 12.

Nor did they ſo much doubt of the Reſurrection of Chriſt, (which ſeems to have been a thing ſo notorious as not to be called in queſtion;)

stion;) as of Our Resurrection, pursuant of it.

Which, it seems, they did either directly Deny; or did otherwise Elude, by putting some Allegorical sense upon it; Like that *of Hymeneus and Philetus; who said, That the Resurrection was already past.* As if we were to expect no other Resurrection than such as the Apostle speakes of, Col. 3. *If yee be Risen with Christ; seek those things that are above:* That is, *A Dying to Sin, and Living again to Righteousness, or Newness of Life.*

2 Tim 2. 17, 18.

Col. 3. 1.

Rom 6. 4, 11, 18.

'Tis much, I confess, that Any, who professed them selves Christians, should be found to Deny so Important an Article of the Christian Faith, as is that of the Resurrection.

But it will appear lesse Strange, in those who, from Gentilism, (not from Judaism,) were lately converted to the Christian Faith, (which was then but New, in comparison of what now it is:)

If we consider; That, in our own days, (when Christianity hath been planted, and spread throughout the World, for more than Sixteen Hundred years;) we find those, who, (retaining to themselves the name of Christians,) do yet leave no stone unturned, to Undermine, and (as much as in them lies) to Overthrow, the most Fundamental Points of Christianity; even the Divinity of Christ; and his Satisfaction to Gods Justice for the sins of Men: (on which Hindge, the whole Doctrine of Christianity depends.)

Others; who turne the whole Christian Worship, into a kind of Pageantry, and ridiculous Gesticulations: such as are many Fopperies of the Romish Church; (more Absurd than those of the more sober

ber Heathens.) Setting to Sale, both Heaven and Purgatory, for ſummes of Money: And Bartering, not onely for Pardon of ſins, but for Leave to ſin: (as if, of them, it had been ſaid, *My Houſe ſhall be called, an Houſe of Prayer; but yee have made it a Den of Theeves.*) And fill their Legends with ſuch Ridiculous Stories, as would tempt a modeſt Heathen, rather to reject the Trueths of Chriſt, than to admit ſuch Fooleries. And, in the mean time, make no ſcruple of Murders, and Maſſacres; of Treaſons, and Rebellions; of Aſſaſſinating Princes, ſubverting Governments, and turning the World upſide down; to propagate their Deviſes: Which, we can hardly have ſo much Charity as to think, that themſelves do ſeriouſly Beleeve. *Mat.* 21. 13.

Others; who make but Rallery of the moſt ſerious things in Chriſtianity; of Heaven, and Hell, and the Day of Judgement; of the Souls Immortality; of the very Being, and Providence of God himſelf. As if they were but one degree above *the Beaſts that periſh*; or rather, a degree Below them. *Pſal.* 49. 12.

But we need not wonder, That the Devil ſhould have Impudence and Wiles inough, to turn himſelf into as many Diſguiſes for the Intereſt of Hell; as a Jeſuite for that of Rome.

'Tis, therefore, the leſs ſtrange, that *Some*, of theſe *New* Chriſtians, ſhould (at *Corinth*) Doubt of the *Reſurrection*.

Now, of theſe Chriſtians who ſo Doubted, we are next to conſider, What Method St. Paul uſeth, to convince them of it.

He doth not deal with them as with meere Scepticks, (that would admit of Nothing:) Nor,

as with Heathens, (who owned nothing of Scripture; nothing of the Jewish or Christian Doctrine:) Nor as with Jews, (who, though they admitted the Jewish, denied the Christian:) But, as with Christians. And therefore takes for granted such Concessions of this kind, as they did, or ought to, admitt of; And argues from thence; That they ought to admit of this also.

1 *Cor.* 15. 1, 3. He tells them, It is that *Gospel*, which *he had Preached to them*, which *they had Received*; ver. 2. wherein *they Stand*; and whereby, *if they persist in it, they are to be Saved.*

ver. 3. It had been *delivered to them*, by the same Apostolick Authority with the rest of their Religion: Which they ought not easyly to slight. It had been, in like manner, *Received by them:* And they should not (like Children) without just Reason, part with what, upon good Advise, they had once Received. That, as Yet, they *stood fast* in that Religion; (without seeing cause to quitt it;) And should therefore in this Branch of it, as well as the rest: As being the Noblest part of that *Salvation*, which they did expect.

He urgeth the Authority of the *Scriptures*; that is, those of the Old Testament, (which the Christians admitted in common with the Jews;) That, *it was according to the Scriptures that Christ should* ver. 3. *Dye for our Sins*; And, *according to the same Scriptures*, ver. 4. *that, being buryed, he should Rise again the third day.*

He urgeth the Authority of credible Witnesses, (whom, in matter of Fact, they had no reason to disbeleeve;) That, what had before been Prophesied, was now Actually come to Pass. *He was* ver. 5. *seen of Cephas; Then of the Twelve*, (that is, those of

of the Twelve who persisted, when Judas, one of them, was fallen from them:) *He was, after, seen by more then five hundred Brethren at once; whereof the greater part were yet surviving: He was seen of James: Then, of all the Apostles: And, last of all, by himself also.* ver. 6. ver. 7. ver. 8.

The thing was Notorious; of which they could not be ignorant. It was seen, and owned, at divers Times, and at divers Places, and by a multitude of Persons, and by many of them more than once. Who could not be imagined to be All Impostors, or All Imposed upon; or Contriving to abuse the whole World; and, Themselves most of all. (Exposing themselves, without any prospect of advantage, to Persecutions, and Martyrdomes, and a world of Miseries, not onely as the most Wicked, but as the most Simple people that ever were, if they had known those things not to be true.)

To which I may adde this also; That this was professedly Avowed, and publickly Declared (throughout the World,) in a Learned Age: when there were a multitude of Writers, Greek and Latine, who's Works remain to this day. And yet none of them, how averse soever to the Christian Religion, have made it their business to contradict the History.

Which they would certainly have done, (and were much concerned so to do;) had not the matter of Fact been, then, evident beyond Dispute.

Nor do I see how an Historical Truth, can well be capable of greater Evidence.

Against which; that sorry shift of *Bribing the Souldiers to say, His Disciples came and stole him away while we slept*; doth sufficiently Confute itself; and rather Addes to the Evidence. The particulars *Mat.* 28. 12, 13.

culars of which are so obvious, & so often noted on these occasions; that I shall need the less to insist on them.

*Mat.*27.62,63, That it was before *Suspected*, and that his Enemies *Feared*, (that either he might Rise indeed, or at least be Pretended so to do,) is evident by their *ver.* 64. setting a Watch. And that it would *be Mischievous to them, if beleeved*; themselves allege, as the reason why they sett it. And it cannot be thought, they would then be so careless, as to set such a Watch as would be All Asleep.

Nor can it be thought, That the Disciples, (being now in a posture to *shift* for themselves, and *Run-*
*Mat.*26.31.56. *away*, rather than venture on such an Exploit,) durst
Joh. 20. 19. undertake such a thing, when the Watch was sett. (For, if the Watch were indeed so Sleepy; 'twas yet more then they could know before, or had reason to Presume upon. And therefore, as to such a Designe, it was all one as if they had been Awake.)

And, in case they durst Attempt it: yet the
*Mat.*27.60,66. *Rolling away so great a Stone*; (whereon also, in likelyhood, the Souldiers might be then sitting;) and Removing the Body, (with all the Circumstances attending it;) could hardly be done with so little Noyse, as not to Wake some of them.

Nor would the Disciples have been so Carefull,
Luk. 24. 12. to Stripp the Body, and *Fold up the Linnen*, and *Lay*
Joh. 20. 6, 7. *all in order*, before they went; being every moment in Fear of the Souldiers waking.

Or (if the Souldiers were indeed so fast asleep, as that nothing of all this could waken Any of them;) How could they tell, Who took him away? He might, indeed, be Risen (for ought they knew,) as was pretended.

VVhich was much more Likely, than that he should

should, so, be stollen away. (A thing so improbable; that the Souldiers, without a good *Bribe*, and good *security to save them harmless*, durst not venture on a Ly so Unlikely to be beleeved.) *Mat.* 28. 12, 14.

And, when all is done, (allowing it the greatest advantage that may be,) it can amount to no more but this, That the Body was gone they knew not how, and (for ought they knew) the Disciples might have stollen him away while they slept. Which could be of no consideration, against the Positive Testimony of such Persons (as was before said) who saw him Alive after his Resurrection.

And even that Allegation, as weak as it was, it seems the Souldiers were rather Passive in, than Active. That is, they suffered the *High-Priests* (without any great contradiction of theirs,) to *publish such a story*. *ver.* 12, 15.

Yet not so silently, but that the Truth also brake forth, notwithstanding this subornation.

For from them also it came to be known, That there was *a great Earth-quake*; and the *Appearence of an Angell*, who *Rolled away the Stone*, and *Frighted the Keepers*, *that they became as Dead men*; (with other circumstances thereunto appertaining:) And, That *They told this to the Chief-Priests*, and were by them *Hired* with *large money*; to say *as they were Taught*, rather than what they knew. *ver.* 2. *ver.* 4. *ver.* 11. *ver.* 12. *ver.* 15.

'Tis certain therefore, (so far as an Historicall Truth can be made certain,) That *Christ is Risen from the Dead*. Which is the First Branch of the Text before us; Concerning the Resurrection of Christ, as to his own Person.

The second Branch, concerns, the *Effect* of Christ's Resurrection, in that of Ours. *He is be-*

come the First-fruits of them that Slept.

The term of First-fruits, is Metaphorical: Alluding to the *Oblation of the First-fruits*, in the Levitical Law; As an acknowledgement, that the whole was Gods; and, that of his Bounty they did receive it: And, by Offering of which, the rest was Sanctified to their use, (according to that, Rom. 11. *If the First-fruits be Holy, the Lump is also Holy.*) For which cause it was, that they were not to Eat any of the Harvest, (*Bread, or Parched Corn, or Green Ears,*) till the First-fruits had been first offered.

Lev. 23 9. &c. *Rom.* 11. 16. *Levit.* 23. 14.

And with a like Allusion, He is elsewhere called, *The First-born from the Dead*, and *The First-begotten from the Dead.* For as the *First-fruits*, in lieu of all the Crop: so, the *First-born*, in lieu of all the Brethren, was Consecrated unto God, Implying his Title to all the rest.

Col. 1. 18. *Rev.* 1. 5.

But, when he is called, *the First-fruits of them that Slept*; it is not so to be understood, as if he were *the first that Slept*; (as if he had been, simply, ἀπαρχὴ τῶν κεκοιμημένων:) But, ἐκ νεκρῶν ἀπαρχὴ, (*the First-fruits from the Dead*, of them that slept:) As he is elsewhere called πρωτότοκος ἐκ νεκρῶν, *the First-born, from the Dead.*

Col. 1. 18. *Rev* 1. 5.

For I take the words ἐκ νεκρῶν, in the Text, to have an Aspect both ways: Ἐγήγερται, ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων. *From the Dead he is Risen, the First-fruits* (from the Dead) *of them that slept.* That is, The first that should Rise againe, of them that slept: or (as Act. 26.) *The First that should Rise from the Dead.*

Act. 26. 23.

Yet

Yet not, Absolutely, so neither; as if he were absolutely the First that was Raised. For we read of one raised by *Eliah*; another, by *Elisha*; And Christ himself raised *Lazarus*, and some *others*. 1 *Kin.* 17. 22. 2 *Kin.* 4. 35. & 13. 21. *Joh.* 11. 44. *Mat.* 9. 25. *Luk.* 7. 15.

But these were so Raised, as to Dy again. (*Their Corruptible* had not *putt on Incorruption*; nor their *Mortal*, *Immortality*.) *He* was the *First* that was Raised to *Life Immortal*. 1 *Cor.* 15. 53, 54.

If it be said, That *Enoch*, who was *Translated that he did not see Death*; And *Eliah*, who's Body was *taken up into Heaven in a fiery Chariot*; Did, before the Resurrection of Christ, injoy, what is *Equivalent to* the Resurrection of the Body. (According to what is here, after, implyed, *We shall not all Dy, but we shall all be Changed: The Trumpet shall sound, the Dead shall be Raised, and we shall be Changed.*) *Gen.* 5. 24. *Heb.* 11. 5. 2 *Kin.* 2. 11. 1 *Cor.* 15. 51. *ver.* 52.

Yet (without disputing, how far forth they injoyed a Glorified Body;) even that, though Antecedent, in time, to the Resurrection of Christ; was, in nature, Consequent to it, and an Effect of it.

For though, in a Physical Causality, the Effect is never, in time, before the Cause: Yet, in a Moral Causality, it may be. As, when a Debt is Acquitted, a Captive Released, an Inheritance Purchased, and accordingly Injoyed, upon prospect of a Price or Ransome, to be payd, by the Surety, somewhile after.

And, in this sense, may Christ be said to be *the Lamb slain from the Foundation of the World*, Rev. 13. If, at lest, those words, *from the Foundation of the World*, relate there to that of *the Lamb slain*; and not rather to that former clause, *written in the* Rev. 13. 8.

book of Life. Who's names are not written (in the book of life of the Lamb slain) from the foundation of the world: That is, *who's names were not written, from the foundation of the World, in the Lamb's book of Life.* According as the same is again repeated Rev. 17. *Who's names were not written in the book of Life, from the foundation of the World*, without mention of *the Lamb slain.*

Rev. 17. 8.

But, whatever be the construction of those words; sure it is, that the Efficacy of Christs Death and Resurrection, did as well look backward, to the Beginning of the World; as forward, to the End of it.

And we are expressely told, Heb. 11. That it was *by Faith*, that *Enoch was translated that he should not see Death.* Even by the *same Faith* which he there describes to be *the Substance of things hoped for, and the Evidence of things not seen; By which the Elders obtained a good report:* and of which he had said, a little before, *The just shall live by faith;* and, by which *We believe to the Salvation of our Souls.*

Heb. 11. 5.
ver. 1.
ver. 2.
Heb. 10. 38.
ver. 39.

'Twas by Faith therefore in Christ, who Died and Rose again, that *Enoch was Translated so as not to see Death*; as well as We, *from Death are Raised*, to a Life Immortal: And Christ, at lest virtually, the *First-fruits* of both.

Now, the notion of *First-fruits*, implies two things: a *Possession* of so much; and a *Title* to the rest. *If the First-fruits be Holy, the Lump is also Holy:* If God hath right to the one, he hath to the other also.

Rom. 11. 16.

It is in the nature of an *Earnest-penny*, (a similitude oft used by our Apostle to the same purpose;) which

which is both *part of Payment*, and an *Ingagement* to pay the rest.

And what, in one place, he calls, *the First fruits of the Spirit*; (*Ourselves also, who have the First-fruits of the Spirit, wait for the Adoption, to wit, the Redemption of our Body:*) the same he calls, elsewhere, *the Earnest of the Spirit*; (*Who hath Sealed us and given us the Earnest of his Spirit in our hearts*; And again, *Ye were Sealed with the holy Spirit of promise; which is the Earnest of our Inheritance untill the Redemption of the purchased Possession.*) The *First-fruits* of the Spirit, which they had then received, was not onely a part of the Purchase; but was an *Earnest-penny*, to bind the Bargain, for what was afterward to come. *Rom.* 8. 23. 2 *Cor.* 1. 22. 2 *Cor.* 5. 5. *Eph.* 1. 13, 14.

And such is the Resurrection of Christ, as to Our Resurrection. Not as a thing, which, being once accomplished, was to rest so: But as that which was to draw more after it. *We have hope* (saith the Apostle) *which entereth within the vail, whither our Fore runner is entred, For Us*; (as it were, to take Livery of Seisin in Our stead.) And *I go* (saith Christ) *to prepare a place For you; that, where I am, you may be also.* *Heb.* 6. 19, 20. *Joh.* 14. 2, 3.

And that other Phrase, *The First-born from the dead*, implies, that there were more to follow. (*That he may be the First-born amongst many Brethren.*) *Col.* 1. 18. *Rom.* 8. 29.

And, when St. Paul called *Epenetus*, *the First-fruits of Achaia unto Christ*; he intimates a larger Harvest. And the like of *Stephanas* elsewhere. *Rom.* 16. 5. 1 *Cor.* 16. 15.

The word *First*, being an *Ordinal*, is spoken with respect to others that are to follow.

In what respect Christ is Singular; he is not called πρωτότοκος the *First-begotten*, (as here, the

Rev. 1. 5. *First begotten from the Dead:*) But μονογενὴς, *the Onely-begotten* (*of the* Father.)

Joh. 1. 14, 18.

1 Cor. 15. 20. And that, in this place, he is called the *First-fruits from the dead*, with respect to a larger Crop; is evident from the words next following, where the same is further amplified. *For since by Man came Death; by Man also came the Resurrection of the Dead: For as in Adam all Dy; so in Christ shall all be made Alive: But every man in his own order: Christ the First-fruits, afterwards they that are Christ's, at his coming.*

ver. 21.

ver. 22.

ver. 23.

Like as that sentence on Adam, *In the day that thou Eatest thereof thou shalt surely Dy*, was intended with respect to those that are *His*, (by Natural Generation:) so that of Christ, *Thou art my son, this day have I Begotten thee*, (expounded of his *Resurrection*, Act. 13.) do influence also *those that are Christ's* (by Spiritual Regeneration.)

Gen. 2. 17.

Psal. 2. 7.

Act. 13. 33.

And therefore, Heb. 1. where the same is, again, so applyed to him, (*Thou art my son, this day have I Begotten thee*;) he is not called μονογενὴς (the *Only-begotten*;) but πρωτότοκον, the *First begotten*; (*when he bringeth his First-begotten into the World*;) Because this had an aspect on those that are his *Brethren*; and were, on that account, so called: (as it after follows, *For which cause he is not ashamed to call them Brethren.*)

Heb. 1. 5.

ver. 6.

Heb. 2. 11.

And this I have the more insisted on, because it is the Apostles great Argument, (for proving Our Resurrection from that of Christ,) That he Rose, not only as a Single person; but, as the *First-fruits* of those slept: and, That, in pursuance thereof, *those that are Christs* are likewise to expect a glorious Resurrection. *For, as we have born the image of the Earthy*, (dying a natural Death as Adam dyed;)

1 Cor. 15. 49.

ed;) *so shall we bear the image of the Heavenly,* (in a glorious Resurrection like that of Christ.) And *he who raised up the Lord Jesus, shall raise Us also by Jesus.* 2 Cor. 4. 14. 1 Cor. 6. 14.

There is yet one thing more, very considerable, for the explication of this place. To wit, That the Apostles Argument and Discourse, (both in this verse, and the whole Chapter,) extends only to prove the Resurrection of the Righteous; not that of the Wicked. 'Tis, *of Christ the First-fruits, afterwards those that are Christs:* (of those who are not Christ's, he says nothing.) *As we have born the image of the Earthy, so we shall bear the image of the Heavenly;* (which can be meant of the Righteous onely.) *It is sown in Dishonour, it is raised again in Glory;* or, It is sown a Vile Body, it is raised a Glorious Body; (which cannot be understood of the Bodies of Wicked men.) 1 Cor. 15. 23. ver. 49. ver. 43.

And it is agreed, for ought I find, by all Expositors, (and, amongst the rest, by Grotius and Dr. Hammond,) That, this whole Discourse, is not at all to be understood, of the Resurrection of the Wicked; But, of the Glorious Resurrection of the Righteous onely. And, That, in those Words, *As in Adam all Dy, so in Christ shall All be made Alive,* the word *All* is not of the same extent in both Clauses: But extends, in the first clause, to All that appertain to Adam; that is, to All Mankind: in the latter clause, to All that are Christs; that is, to All the Faithfull. (For 'tis those onely that are *made Alive* by Christ: That of the Wicked being an *Eternal Death:* As our Saviour himself distinguisheth, Joh. 5. They that have *done Good* to the *Resurrection of Life;* and they that have *done Evill,* to ver. 22. Joh. 5. 29.

the

the Resurrection of *Damnation.*) And, That the Parallel is thus to be understood; As All that are in Adam, do Dy in Him; so All that are in Christ, are by Christ made Alive: (Justified, Sanctified, and saved.)

And this Grotius parallels with that of Rom. 5.

Rom. 5. 18. *As by the Offence of One,* (that is of Adam,) *Judgement came upon All men to condemnation: so by the Righteousness of One,* (that is, of Christ,) *the Free-gift came upon All-men, for Justification of Life.* Where, by *All-men* in the first clause, Grotius understands *All Mankind*; by *All-men* in the second clause, *All Beleevers.*

Making this the adequate sense of both places; As *all that are in Adam*, that is, all the Race of Adam, do by Adam come to *Dy*; So *all that are in Christ*, are *Justified* by Christ, and by Christ *Raised* to a *Life of Glory.*

But what must we then say? That the Wicked are not also to be Raised? Or, that St. Paul did not Know it?

No: we must say neither of these.

That the Wicked shall be also Raised by Christ;

Joh. 5. 28. himself tells us expressely, Joh. 5. *All that are in the*

ver. 29. *Graves shall hear the voice of the Son of Man, and come forth; They that have done Good, to the Resurrection of Life; and they that have done Evill, to the Resurrection of Damnation.*

And, That St. Paul Knew it so to be; himself assures us, in his Discourse to Felix, Act. 24. (not as his Own Faith onely, but that of the Fathers also.)

Act. 24. 14. *So worship I the God of my fathers; Beleeving all things*

ver. 15. *which are written in the Law and the Prophets; And have hope toward God (which themselves also allow) that there shall be a Resurrection of the Dead, both of*

the

the Just and Unjust. Than which nothing can be more expres.

For though the Wicked, by reason of their Impenitence and Unbelief, do not injoy the Benefits of Christs Redemption to the *Resurrection of Life:* Yet are they subject to Christs Dominion (as the Judge of the World,) and shall be raised by his Power to the *Resurrection of Damnation*. Which though it be not the business of this place before us, is proved by divers others.

But why then (you will ask) doth St. Paul say nothing of it in this place, where he speaks so copiously of the Resurrection?

To which I make this Answer: We are to take notice of St. Paul as a Close Disputant. It was his manner of arguing (here and elsewhere,) to keep himself close to the point in question: Both as to the Conclusion he was to prove, and as to the Topicks from whence he fetched his Arguments.

Now the matter in question, with these Corinthians, was not, What should become of those that were out of Christ, and not to expect Benefit by him: (and therefore, of that, he saies nothing.) But, What are the Benefits, which they that are in Christ, receive from him. Amongst which, that of *Eternal Life* was the main; and, of which they doubted. To this therefore he applies his Arguments, (not to the other,) selecting such as were most proper for this Conclusion. (Waving the other; but, not Denying it.)

In like manner as, in our Creed; We profess to Beleeve *the Resurrection of the Body, and the Life Everlasting*; without mentioning that of *Eternal Death*, or the State of the *Wicked* after this Life. Yet this we Beleeve also: According to what our Saviour tells us,

Matth. 25. 46. Math. 25. *These shall go into Everlasting Punishment; but the Righteous into Life Eternal.*

The same is implyed also in the word κεκοιμημένων, *of* 1 Thes. 4. 16. *those that Slept.* That is, of *those that are Dead in Christ.*

For, to the Death of the Righteous, the Scripture Job. 11. 11. doth usually apply the soft term of *Sleep.* *Lazarus sle-* 2 Kin. 2. 10. & Act. 13. 36. *peth. David slept with his Fathers. Stephen fell A-sleep,* Act. 7. 60. And (ver. 6. of this Chapter,) *He was seen of five* 1. Cor. 15. 6. *Hundred Brethren at once, whereof some are fallen A-sleep.* Whereas the Wicked are said to *Perish*, to be *Cut off*, to go *down to the Pit*; with other the like hard expressions.

And, in a parallel place to this, (1 Thes. 4.) it is 1 Thes. 4. 13. expounded by *those that are Dead in Christ. I would* ver. 14. *not have you ignorant concerning them which are Asleep;* ver. 15. *to sorrow as others that have no hope. For if we beleeve that Christ Died and Rose again: even them also that Sleep in Jesus, will God bring with him. For we that* ver. 16. *are Alive and Remain at the coming of the Lord shall not prevent them that are Asleep. For the Dead in Christ* ver. 17. *shall rise first: Then we which are alive and remain, shall be caught up together with them; and so shall we be ever with the Lord.*

Hence it is, that the place of Christian Burial is wont to be called *Cœmeterium*, κοιμητήριον, a Dormitory or place to *Sleep* in; From whence, at the Resurrection, (as the phrase is Dan. 12.) *they that Sleep in* Dan. 12. 2. *the Dust shall Awake.*

And the word ἐγήγερται, in the Former clause, fitly answers to κεκοιμημένων in the Latter. For ἐγείρεσθαι (*Suscitari,*) doth properly signify *to be Awakened* or *Rise from Sleep.* Χριστὸς ἐγήγερται, ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων. *Christ is* (Awakened, or) *Risen from the Dead* (as from a sleep,)

sleep,) *the Firstfruits of those that Slept*; That is, *of the dead which Dy in the Lord.* For of Their resurrection it is that the Apostle is here discoursing. Rev. 14. 13.

Now as for the Persons, with whom he doth here dispute; and the Arguments suted to those Persons; (for This Branch, as well as the Former:) We are to consider, that they were Christian Gentiles. Who had before learned the Heathen Philosophy, but did now imbrace the Christian Religion, and Acknowledged most of the Doctrines thereof. Onely this they doubted of (as not consistent with their Philosophy,) That the Dead should Rise again.

And therefore the Arguments he makes use of, are drawn from Principles of Christianity.

If there be no Resurrection, then is not Christ Risen: (Which yet is a matter of Fact, so notorious and fully testified, that you Christians cannot doubt it.) 1 Cor. 15. 13, 16.

And, *If Christ be not Risen; our Preaching is vain, and your Faith is vain*; And, *those that are fallen asleep in Christ are perished*; And, *we are found false witnesses of God, who have testified that he raised up Christ.* (Which Consequents were things unworthy to be admitted, by any who professed themselves Christians.) ver. 14, 17. ver. 18. ver. 15.

And, *If in this life onely we have hope; we are of all men most miserable.* (We Apostles, and you Christians; who, upon this account, are exposed to a multitude of Miseries in this Life, and do therefore most egregiously play the fools, if in another life there be not a Compensation.) ver. 19.

All which Arguments, though to one who is not a Christian they would be very Insignificant, are very Cogent to one that is.

And good Reason the Apostle had to argue at this

rate. Not onely, as being the part of a good Disputant, to take advantage of the True Concessions of those with whom he disputes; as good foundations of a conclusive Argument: But especially, Because these are the True Topicks in Disputes of this nature.

For, the Truthes of Religion being of two sorts; some discoverable by Natural Light; Others by Revelation onely: Those of the later sort are not to be proved Conclusively, without admitting that Revelation, by which alone we can come to know them.

Thus; That there is a God that made the World; and, That this God is to be Obeyed and Worshiped; and, This in such Manner as himself would have it; Are things which may be argued from Natural Light.

And, that of the Souls Immortality also; at least with a great deal of Probability; if not with so much Evidence as to convince a wilful Sceptick; who therefore Sees not (not for want of Light, but) because he shuttes his Eyes.

But, the Doctrine of the Trinity; of Salvation by Faith in Christ; and the Resurrection of the Body; Are purely matters of Faith; and their Certainty depends onely on Divine Testimony.

That God is *Able* to raise the Dead; and that there is no Inconsistence in the thing; may be discoursed from Natural Light.

But, That he *Will* do it; and, in what manner; we can no otherwise know than as He hath Declared to us: (either by himself immediately; or, by such as, we have good reason to beleeve, are sent by him.)

Thus Christ, arguing the same point with the Sadducees: *Yee err* (saith he) *not knowing the Scriptures; nor, the Power of God.* Had they well understood the *Power of God*; they would not have doubted its *Possibility:*

Mat. 22. 29.

bility: And, had they well understood the *Scriptures*; they might thence have learned, that it *must be so.*

And, in St. Pauls discourse with King Agrippa, Act. 26. As to himself, he had no more to say, but *Why should it be thought a thing Incredible, that God should Raise the Dead?* But, as to the Jews, (who owned the Scripture then extant,) he pleads, *The Promise made to the Fathers; to which Promise their Twelve Tribes, instantly serving God day and night, hoped to come.* To him who did not admit the Scriptures; he could onely argue, That the thing was not Impossible, nor Incredible; But, to them that did; he argues the Certainty, and that they ought to Beleeve it. Act. 26. 8. ver. 6, 7.

And, in this Chapter, he argues it yet further: As having, here, greater Concessions (from Christians) than from the Jews. 1 Cor. 15.

As to the Possibility; he argues (*ab Esse ad Posse,*) *Christ is Risen*; therefore, the thing is *Possible.* ver. 4, 16.

Which matter of Fact (that Christ is Risen) He argues, from the Notoreity of it; and from the Testimony of so many *Eye-Witnesses* as themselves could not but beleeve: (the proper Topicks to prove matter of Fact.) And, what was Actually done in him, was not Impossible as to others. ver. 5, 6, 7, 8.

But, as to the *Futurition*, (that indeed it shall be so,); He argues from Divine Revelation: Not onely as testified *in the Scriptures*, (of Moses and the Prophets;) but also by Christ himself; and his Apostles, by commission from him. ver. 3, 4.

'Tis (saith he) *the Gospel which I have preached to you*; and which *you have received*; and wherein *you stand*; and whereby, if you persist in it, *you are to be saved.* ver. 1. ver. 2.

Nor is it a Forgery of my own Fansy; But *what I delivered, I first of all Received*, That is (as chap. ver. 3.

Chap. 11. 23. 11) *I received of the Lord, what I delivered unto you:* And, what I taught, was taught also by *the rest of the* chap. 15. 9. *Apostles*, according to such directions as they received from Christ. (*Whether I, or They, so We preach,* ver. 11. *and so Ye believed.*)

And if, as to the rest of the Christian Doctrine, you receive our Testimony; you have no reason to think, ver. 15. that in this we prevaricate, as *false Witnesses of God.*

Thus arguing, with Christians, from the Doctrine of Christ; as elsewhere, with the Jews, from that of Moses and the Prophets.

And thus much for the Explication of the Text, and the Doctrines thereof.

I shall now, by way of Corollary, observe Three Things.

First, that this Method of the Apostles arguing, may be a good Direction for Us in like cases. When we are preaching to Christian Auditories (such as this), it is not prudence to quit the Principles of Christianity, and divert to those of Reason and Natural Light onely: As if we were Preaching to Heathens, not to Christians.

Much of our Religion, depends on Revelation: And, though not Repugnant to Reason, is yet much Above it; and not discoverable by it, without the Scriptures, where those Revelations are recorded.

We do but too much gratify men of Atheistical and Unchristian Principles, when (to comply with 1 Thes. 5. 21. their Cavills,) instead of *Holding fast what is good*; we let go our Hold, and dispute our Principles: As if we were now Planting Christianity amongst Heathens, and not, Edifying a Christian Church.

'Tis true, that, in Building, great care is to be Luk. 6. 48, 49. taken, that the *Foundations be well lay'd*; otherwise

wise the Building cannot be Firm.

But there is a time, when, *Leaving the Principles of the Doctrine of Christ, and laying again the Foundation*; we are to *go on to Perfection*, and Build upon the Foundation so layd. Not *like Children*; *Who when for the time we ought to be Teachers, have now need to be Taught, what are the First Principles of the Oracles of God; as having need of Milk, not of Strong Meat.* Heb. 6. 1. Heb. 5. 12, 13.

And, When will this time be, if, after more than sixteen Hundred years possession, we do yet admit *the Foundations* of Christianity, for matter of *Doubtfull Disputation.* Rom. 14. 1.

If, out of a needless scrupulosity, to satisfy the Cavils of those who do not desire to be informed, we be alwaies Digging at the Foundation, upon pretence of Searching it: We do thereby weaken, rather than strengthen it; And (like the foolish Builder) *having layd the Foundation, shall never be able to Finish it: Ever Learning, and never able to come to the Knowledge of the Truth.* Luk. 14. 29. 2 Tim. 3. 7.

The Being, and Providence of God, The Authority of the Scriptures, his written Word, The Divinity, and Incarnation of Christ, his Satisfaction for the Sins of Men; and our Salvation by Faith in Him; The necessity of Holyness, and a Godly life; The Immortality of the Soul, and the Resurrection of the Body; and the Judgement to come; A Heaven for the Righteous; and a Hell for the Wicked; Are Fundamentals in the Doctrine of Christianity, well setled long agoe.

And, if any go about to *shake these Foundations*; we are not therefore, in compliance with their humours, to admit for Disputable, what ever they please to Cavill at: But to *hold Fast the Truth*; to *hold Fast the Form* Psal. 11. 3. Prov. 23. 23. 2 Tim. 1. 13.

Form of sound Words: as well settled, and long since agreed upon: And, *If any man list to be Contentious*, (sayth the Apostle) *we have no such Custome, nor the Churches of God.*

1 Cor. 11. 16.

If they demand New Miracles, and New Revelations, of what hath been sufficiently Revealed and confirmed already: Our Savior tells us (in the Parable of Lazarus and the Rich Glutton,) *They have Moses and the Prophets; let them Hear Them*; (And we have, moreover, Christ and his Apostles:) *If they hear not These; neither would they be Perswaded, though one should Rise from the Dead.*

Luk. 16. 29. ver. 31.

Now, if the Miracles and Revelations, in the time Moses and the Prophets, were sufficient for those who lived in the days of Christ; (notwithstanding that they lived not in Moses days:) much more may those also of Christ and his Apostles, suffice for those that live in Our days. And, if a sufficient Evidence, (such as would be enough for a Sober person, that is Willing to be Taught,) prevail not with them: neither would they be perswaded, though they should be gratifyed in what they now demand.

Our Saviour did not think fit to gratify the Humours of *the Scribes and Pharises*, whensoever they listed to *Ask a (new) sign*. But refers them to that of *the Prophet Jonas*.

Mat. 12, 38, 39. Mat. 16. 1, 5.

Nor are Wee to be always *casting our Perls before Swine*: But, (after a *competent instruction*,) they are to be Neglected, as αὐτοκατάκριτοι, *self-condemned persons*: Who's error lyes more in their Will, than in their Understanding.

Mat. 7. 6. Tit. 3. 10, 11.

'Twas, *Becaus̄e they did not Like to retain God in their Knowledge*, (Rom. 1.) *that God gave them over to a Reprobate sense*, (εἰς ἀδόκιμον νοῦν,) *a mind void of judgement.*

Rom. 1. 28.

And,

And, it was not so much, because they *could not Beleeve the Truth*, as, because they *did not Love it*, 2. Thes. 2, (*because they received not the Love of the trueth that they might be saved,*) that God *sent them strong Delusions to beleeve a Lye, that they might be Damned.* Because they did not *Love* what they should *Beleeve*, God left them to *Beleeve* what they *Loved*: And, because they did not *Love* those *Trueths* by which they might be *Saved*: he left them to *Beleeve* those *Lyes*, by which they should be *Damned*. 2 Thes. 2. 10, 11, 12.

In the last times (we are told) *there shall come scoffers, walking after their own Ungodly Lusts*, and therefore *Mocking at the Promise of Christs coming. Men of corrupt minds*; and therefore *Reprobate concerning the Faith*: *Mockers and filthy Dreamers*; who therefore *Beleeve not the Trueth*, because they *take Pleasure in Unrighteousness*: Who do not so much *Doubt* of it, as *Cavill* at it *to their own Destruction.* 2 Pet. 3. 3, 4. Jude 8, 18. 2 Tim. 3. 8. Jud. 8, 18. 2. Thes. 2. 12.

To those that are Contentious, (says the Apostle,) *and Obey not the Truth*; (to those who out of Contention, or a spirit of Contradiction, Cavill at the Truth sufficiently discovered;) *Indignation and Wrath.* And, *If our Gospell be Hid; it is hid to those that are Lost.* 2 Pet. 3. 16. Rom. 2. 8. 2 Cor. 4. 3, 4.

It may, perhaps, pass for a piece of *Witt* (not of *Wisdome*) amongst Debauched persons, (with whom *Atheism* and *Ribaldry* pass for *Witt*;) to be able to *Speak Plausibly*, against those things which the *common sense of Man-kind* admitts for *True*. (And 'tis very *Easy*, for any man, that will allow himself to be *Profane*, thus to be *Witty:*) But St. Paul gives it a truer Character, Rom. 1. (speaking of *Wiser* persons than these are,) *Professing themselves to be Wise, they became Fools*; (φάσκοντες εἶναι σοφοι, ἐμωράνθησαν;) *while they pretend, to be Witty, they play the Fool.* And, 1 Tim. 6. reduceth it to its true cause, *Pride* and *Ignorance*. *If any man consent* Rom. 1. 22.

1 Tim. 6. 3, 4, 5. *not to wholsome Words, and the Doctrine which is according to Godliness: He is Proud, (or Foolish,) and Knoweth nothing: Doting upon Questions and Strife of words, or idle Cavils* (λογομαχίας,) *from whence come Railing and Perverse Disputings of men of Corrupt minds, and destitute of the Truth,* (βλασφημίαι, διαπαρατριβαὶ διεφθαρμένων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, Blasphemies, and Idle Discourses, as of Crack-brain'd men, and void of Sense:) *from whom Turn away;* Have nothing to do with them.

While we are taking pains to Satisfy such (who Resolve, not to be satisfyed;) we may sooner raise new Scruples in the minds of well-meaning persons, than satisfy those who are *Wilfully ignorant.*

2 Pet. 3. 5.

1 Cor. 15. 33. Menander. *Be not deceived* (saith our Apostle here) *Evil Communications corrupt good Manners:*

φθείρουσιν ἤθη χρηστ' ὁμιλίαι κακαί.

Latter edit. of his Paraphrase on the N. Test. Or, (as Dr. *Hammond* chooseth to render it,) *good Dispositions* Such corrupt *Discourse* (ὁμιλίαι κακαί) are apt to *seduce* or *work upon* (φθείρουσι τὰ ἤθη) *good Dispositions*, or well-meaning people. Expounding χρηστὰ ἤθη by εὐκόλους, or εὐήθεις, *good-natured* persons and *easy* to be imposed upon. Like as in that other Verse

Tit. 1. 12. Epimenides. Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

The words γαστέρες ἀργαὶ (*slow-bellies*) are usually interpreted (as ἐν διὰ δυοῖν) by γαστρίμαργοι, *Gluttons.*

Contents. We are not therefore to *Hold Parly* with them, (as *Eve with the Serpent:*) But rather (as the Apostle directs) they are to be *Rebuked sharply, that they may be sound in the Faith; their Mouthes to be stopped; that they subvert not whole Houses; and, that their Folly proceed no further.*

Gen. 3. 1, &c.

Tit. 1. 13. ver. 11. 2 Tim. 3. 6, 9.

A second thing that I here observe, is this; That the Promise of a glorious Resurrection, concerns not *Us* onely, But *the Fathers* also before Christ.

We

We are not to think, that They had onely Promises of Temporal things, but of Eternal also. *Christ is the First-fruits of those that Slept* (for the time past,) as well of those that *were to sleep* for the time to come. 1 Cor. 15. 20.

'Tis true, *The Mystery which had been Hidden from Ages and Generations, is now made Manifest to the Saints:* It is now more clearly Reveiled, then before it was. And *Christ is the Mediator of a Better Covenant* (than that delivered by Moses) *established upon Better Promises: Better*, as to the way of Administration, and the clearness of Discovery; but *the same*, as to the Substance of the Things Promised. Col. 1. 26. Eph. 3. 9, 10. Heb. 8. 6.

Christ, as to this, *is the same Yesterday, and To day, and for Ever.* 'Tis *the same Faith*, by which *the Elders obtained a good Report*; and, *Enoch was Translated that he did not see Death*: By which *We believe to the saving of our souls.* And St. Paul proves (Rom. 4.) that *We are Justified by Faith*; Because *Abraham, and David*, were so Justified. Heb. 13. 8. Heb. 11. 2. ver. 5. Heb. 10. 39. Rom. 4. 1, 6.

Nor was this unknown to the Jewish Church. For, though *the Sadduces denyed the Resurrection*: Yet they were herein Singular; *The Pharisees Professed it*; with the rest of the Jews. *Search the Scriptures*, (saith Christ to the Jews,) *for in them ye think to have Eternal Life.* Mat. 22. 23. Act. 23. 8. Joh. 5. 29.

And St Paul frequently, *from Moses and the Prophets*, and from *the Promise made to the Fathers*, argues the Point of the *Resurrection.* Act. 13. 17, 32. Act. 24. 14, 15. Act. 25. 8. Act. 26. 9, 7, 22, 23.

And our Saviour himself, (after his Resurrection,) first to the *Two Disciples going to Emmaus*, and then to *the Eleven at Jerusalem*; doth *from Moses, and the Prophets, and the Psalmes*, and all *the Scriptures*, make it Evident, That *thus it behoved Christ to suffer, and to Rise from the Dead the third day*; *and that Repentance and Remission of sins should be preached in his name a-* Act. 28. 17, 23. Luk. 24. 25, 26, 27, 44, 46, 47.

mong all Nations.

Mat. 22. 29, 32. Mar. 12. 24, 26. And (before that) he proves to the *Sadducees*, the Doctrine of the Resurrection, from that of God to Moses, *I am the God of Abraham; and of Isaac, and of Jacob*; and that *they did therefore Erre, because they Knew not the Scriptures, nor the Power of God.* Which he would not have sayd, had not the Doctrine of the Resurrection been taught in *the scriptures* that then were; that is, those *of the Old Testament.*

So that the Socinians, without allowing that Christ is God indeed; if at lest they will but allow, That he is a *Good Man*, and a *Wise man*, (one who did understand the Consequence of an Argument, and did not designe purposely to impose upon us;) must needs acknowledge, That the Doctrine of the Resurrection was taught in the Scriptures of the Old Testament; (for sure it is, that Christ thought so;) and That the Promises made to the Fathers, were not onely Promises of Temporal things, but of Eternal Life.

They may as well say, That the Threatning to Adam, Gen. 2. 17. *In the day that thou Eatest thereof thou shalt Dy the Death*, was meant onely of a Temporal Death; (and then surely God would not Punish, beyond what he Threatned;) Contrary to which, St. Jude tells us, that those Before Christ, (as well as since,) Jud. 7. *do suffer the vengeance of Eternal Fire.*

The Third and last thing which I here observe, is this, That the Rewards and Punishments of another Life, do concern us, not onely as to our Personal capacities; but, as to our Relative and Politick capacities also, As we are Incorporated into Kingdomes, Cities, Families, and other Societies.

2 Cor. 5. 10. *We must all appear before the Judgment Seat of Christ, to receive according to the things done in the Body, whether*

ther Good or Bad. Whatsoever is done in the Body, in whatsoever Capacity.

It may be Objected, That Kingdomes, and Cities, and Bodies Politick, shal not, in that Capacity, rise againe: And therefore cannot, in that capacity, be Punished, or Rewarded. And, consequently, God being equally obliged to punish the sins of Societies, as of single Persons; he is obliged, in this World, to punish the sins of Societies (and to reward their good acts;) since that, hereafter, it cannot be done.

But this Argument, I take to have more in it of Witt and Rhetorick, than of Logick, or sound Divinity: and would do better in a Poem or Panegyrick, than in a Sermon.

For, by the same reason, we may as well say That the sins of Father and Child; of Master, and servant; of Husband, and Wife; must be Allways Punished in this Life, (and in this onely;) Because that, *in the Resurrection, they do neither Marry, nor are Given in Marriage.* For Oeconomical Relations shall then cease, as well as Political. Mat. 22. 30.

If it be said, That, these Relations, are but Relations between single Persons, (not Societies;) and therefore the Sins thereof may, in those Persons, be Punished.

I say, that this doth not alter the case at all. For, beside that this is not Universal; (For a Father may have many Children, and may sin against his whole Posterity, *to the Third and Fourth Generation*; and a Lord or Master may have many Servants, and may Sin against his whole Family; and a man may be Servant to a Society, as well as to a single Person:) Exod. 20. 5.

Beside this, (I say,) If this Exception were cogent; we might thence as well conclude, That *Kings* (because single Persons) may, hereafter, be punished for Op-

pressing their Subjects, (and that Eternally;) but the *States* (in an Aristocrary) are punishable onely in this World, (and but with Temporal Punishments,) because These are a Collective Body.

And it would hence follow likewise, That the greatest *Villanies* of Societies, are at lest one degree below that of the Papists *Venial sins*. For, I presume, the Jesuites themselves will not say, that their whole Societie; shall, in that capacity, be punished in Hell, nor yet in Purgatory, for the greatest Villanies by them committed, as a Society. But, Venial Sins, they acknowledge to be punished, at lest in Purgatory, though not in Hell.

And, by this means also, the greatest number of Sins, and those the most Hainous, would, as to another World, remain Unpunished, (and good Actions, Unrewarded.) For much the greater number of Actions, and the most considerable, are those of persons in their Relative Capacities; (as Parents, Children; Masters, Servants; Husbands, Wives; Friends, Enemies; Neighbours, Strangers; Pastors, People; Princes, Subjects; Societies, and Combinations;) Not of single Persons onely, in a meer Personal Independent Capacity.

I adde also; That, on this account, No sins of Societies could ever be Pardoned. For if not Societies, but single Persons, that *are Regenerate and do Beleeve in Christ*; without which, there is no Remission.

We say therefore; That (as Societies are but made up of single Persons, so) the Acts of Societies, and of persons Related (in such Relative capacities,) whether Sinfull, or Virtuous; are indeed and in Gods account, the Acts of Particular Persons (in such Relations and Societies:) And are, in those Persons, punished and rewarded, according to their deserts;

both

both in this World, and in that which is to come.

And thus the *Cities* (*of Sodome and Gomorrha with those about them*,) are sayd to *suffer the Vengeance of Eternal Fire*; when indeed it is the Persons of those Cities that so suffer. *Jude* 7.

'Tis true that, in this World, God doth many times punish the Sins of men, in a way sutable to those capacities wherein they are committed: (the Sins of a Father, by loss of Children, or by a disobedient Child, or unhappy Children; the Sins of a Prince, by loss of his Dominions, or Rebellion of his Subjects; the sins of a Nation, by a common Calamity, wherein the Innocent do many times Suffer with the Guilty:) God by this means, pointing out the Sin in the Affliction or Punishment.

But he doth not Allwayes do so: (the Sins of a Parent, may be sometimes punished by the hand of the Magistrate; and the sins of a Prince, by the hand of a Traitor, whom he had not offended:) much less is he Obliged so to do.

And when he doth so: He doth not Therefore do it because he cannot otherwise reach them: Nor is this the adequate Punishment of those sins; but onely a part of it. The greatest part of their punishment, even for these sins, being that of another VVorld.

And though the Sins of men combined in societies, are, in the Judgement of Men, accounted as one Joint Act; (wherein the Innocent are oft involved with the Guilty, and suffer accordingly:) Yet *the Judgement of God is according to Truth*. He will distinguish *between the Innocent and Guilty* in a mixt Society; and *Spare* the one, or but *Afflict* them (for their good,) while he doth properly *Punish* the other: (And, as Abraham speaks, *not destroy the Righteous with the Wicked:*) *Rom.* 2. 2. *Mal.* 3. 17, 18. *Psal.* 119. 71, 75. 1 *Cor.* 11. 32. *Gen* 18. 23, 25.

ed:) And, those that are Guilty, each according to the Proportion of his Guilt.

Not alwayes in this World: (where, some times, *all things Fall alike to all; and One event to the Righteous and to the Wicked:* or where, sometimes, *it happeneth to the Righteous, according to the Work of the Wicked; and to Wicked according to the Work of the Righteous:*) But, at lest, *at that Day*; At the *day of the revelation of Gods righteous Judgement*; when *he shal render to every man according to his deeds*; when he shall *bring every Work into Judgement, and every Secret thing.*

Eccl. 9. 2. *Eccl.* 8. 14. *2 Thes.* 1. 10. *Rom.* 2. 5. *ver.* 6. *Eccl.* 12. 14.

In that day; the sentence of *Go ye Cursed; for I was Hungry, and yee gave me no Meat; I was Sick, and ye Visited me not*; Will as well reach the sins of Societies, in not *providing for the Sick and Needy*; as of those Persons who do not Relieve them.

Mat. 25. 41, 42, 43. *Psal.* 41. 1. *in the Communion Service.*

It is a Righteous thing with God (sayth St. Paul) *to recompense Tribulation to them which trouble you*; (whether they be Societies or single Persons;) *in that day; when the Lord Jesus shall be reveiled from Heaven; in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel: who shall be punished with Everlasting destruction.*

2 Thes. 1. 6. *ver.* 10. *ver.* 7. *ver.* 8. *ver.* 9.

And *St.* Jude tells us expressely, that *Sodome, and Gomorrha, and the Cities about them* (as well as single Persons) *do suffer the vengeance of Eternal Fire.*

Jud. 7.

And our Saviour (*upbraiding the Cities wherein most of his mighty workes were done*) tells us of *Chorazin, and Bethsaida*, of *Capernaum*, and the *Cities against which the Disciples should shake off the dust of their feet upon refusal to receive them*; That *it shall be more tolerable for Tyre and Sidon, for Sodome and Gomorrha, in the Day of Judgement; than for those Cities. And thou Capernaum, which art exalted unto Heaven, shall be cast down to Hell.*

Mat. 11. 20, 21, 23. *Mat.* 10. 11, 14. *ver.* 15. *Matth.* 11. 22, 24. *ver.* 23.

And

And what is sayd of *Cities*; may be equally understood of *Kingdomes Nations, Towns, Families*, and other Societies. *Mat.* 11. 24. *Mat.* 10. 11, 12, 13, 14. 15.

There be many Practical Uses, which be proper Consequents from this Doctrine of a Glorious Resurrection to Eternal Life.

As, that of St. Peter; *Seing all these things must be dissolved; what manner of persons ought we to be, in all holy conversation and godlyness; Looking for, and hasting to, the coming of the day of God.* 2 Pet. 3. 11. ver. 12.

And that of St. Paul; *Having these Promises, (dearly beloved) let us cleanse our selves from all Filthyness of flesh and Spirit; perfecting Holyness in the Fear of God.* 2 Cor. 7. 1.

And that in the close of this Chapter; *Wherefore, beloved brethren, be ye Stedfast and Unmovable, always abounding in the work of the Lord; For as much as yee know, that your labour is not in vain in the Lord.* 1 Cor. 15. 58.

But, of these things, I shal say nothing at present; that I may not anticipate the following Discourses on subjects of this nature.

Now our Lord Jesus Christ himself, and God even our Father (who hath raised up Christ from the dead;) who hath loved us and given us everlasting consolation, and good hope through Faith; Confirm and stablish us in every good Word and Work; And preserve us (blameless,) unto his Heavenly Kingdome; and to the Glorious appearing of the great God and our Saviour Jesus Christ; Who shall change our vile Bodies, and make them like unto his Glorious Body; according to the working whereby he is able to subdue all things to himself: To whom be Glory for ever and ever. Amen. 1 Thes. 2. 16. 2 Cor. 4. 14. Col. 2. 12. 1 Thes. 2. 16. ver. 17. 1 Thes. 5. 23. & 2 Pet. 3. 14. & 1 Cor. 1. 8. 2 Tim. 4. 18. Tit. 2. 13. Phil. 3. 21. 2 Tim. 4. 18.

FINIS.

Arati Phænomena : Initio.

Ἐκ Διὸς ἀρχώμεσθα· τὸν οὐδέποτ' Ἄνδρες ἐῶμεν
Ἄῤῥητον. Μεσταὶ δὲ Διὸς πᾶσαι μὲν ἀγύϊαι.
Πᾶσαι δ' ἀνθρώπων ἀγοραί· μεστὴ δὲ θάλασσα,
Καὶ λιμένες· πάντη δὲ Διὸς κεχρήμεθα πάντες.
Τοῦ γὰρ καὶ γένος ἐσμέν. Ὁ δ' ἤπιος ἀνθρώποισι
Δεξιὰ σημαίνει· λαοὺς δ' ἐπὶ ἔργον ἀγείρει,
Μιμνήσκων βιότοιο· λέγει δ' ὅτε βῶλος ἀρίστη
Βοῦσί τε καὶ μακέλῃσι· λέγει δ' ὅτε δεξιαὶ ὧραι,
Καὶ φυτὰ γυρῶσαι, καὶ σπέρματα πάντα βαλέσθαι.
Αὐτὸς γὰρ τά γε σήματ' ἐν οὐρανῷ ἐστήριξεν,
Ἄστρα διακρίνας· ἐσκέψατο δ' εἰς ἐνιαυτὸν
Ἀστέρας· οἵ κε μάλιστα τετυγμένα σημαίνοιεν
Ἀνδράσιν ὡράων, ὄφρ' ἔμπεδα πάντα φύωνται.
Τῷ μιν ἀεὶ πρῶτόν τε καὶ ὕστατον ἱλάσκονται.
Χαῖρε Πάτερ μέγα θαῦμα, μέγ' ἀνθρώποισιν ὄνειαρ.
. . . . . Ἐμοί γε μὲν ἀστέρας εἰπεῖν,
Εἰ θέμις, εὐχομένῳ, τεκμήρατε πᾶσαν ἀοιδήν.

ERRATA.

Read. pag. 5. l. ult. *of its.* p. 14. l. 21. *as if it had.* p. 16. l. 26. *to a.* p. 29. l. 9. *might be.*

In Engliſh thus.

BEgin we, firſt of all, with God on high:
(Men as we are!) By no means paſſe him by.
His Preſence fills all places, far and near.
Where ever Men Aſſemble, Hee is there.
The Sea is full of Him: and Havens Wide.
And all Mankind His Influence abide;
Need his Aſſiſtance; All, in Every thing.
His Progeny Wee are: from Him we Spring.
Hee's Kind to Man: affording Seaſons good.
He ſtirs them up to Labour: gives them Food.
He tells the Husband-man, When Earth is made
Fit for the Plough; when, fitter for the Spade.
He points out proper Seaſons: How to know,
What time, to Plant; What time is fit to Sow;
And, what for every Seed. 'Tis He ſett faſt
His Signes in Heav'n; His Stars in order plac't.
And, by the Stars, He meaſures out the Year:
Pointing, by them, what proper Seaſons are
For every mans Affairs: that All things may
In Steady Courſe proceed, without decay.
That, with His Favour, He would us Befriend:
With Him we firſt Begin; with Him we End.
O Thou, ſo highly Wonderfull! O Thou,
The great Support of Man! to Thee I bow.
And humbly make addreſs. While I repeat
(By Thy good leave) the Stars in order ſett;
Vouchſafe me Thine Aſſiſtance all along;
With thy ſucceſſefull Ayd, direct my Song.

F I N I S.